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is attributed to reasons far from favorable to the colonists who accompanied him. "It is difficult to account for De Monts' failure on any other ground than that of weakness in most of the colonists. Aside from Champlain, and a few others, it may be, the colonists of Port Royal were not of such stuff as is required in the founders of states, or in the beginnings of any large enterprise. . . . The colonists were too easily discouraged. They were lacking in high aims and the cheerful endurance of great hardships." In view of what the French accomplished elsewhere, and of what is repeated in every chapter in regard to the commercial aims of all the English expeditions these strictures are without much historical worth as explaining the French failure.

Much minute attention is given to the details of the various expeditions which led to the colonization of Maine. Full credit is done to a race of hardy, adventurous and daring mariners, whose tenacity of purpose in the face of dangers and discouragement deserved the reward they enjoyed of founding a nation.

The author's general conclusion seems hardly just to the Founders of Colonial Maine. He explains the failure of the Maine settlements to grow and prosper as did the settlements in other parts of New England on the ground that "the men who were influential in these settlements were largely on the wrong side. Neither they nor their promoters in England were inspired by the high ideals with reference to freedom, religion and governmental interests that drew to the shores of Massachusetts Bay the Pilgrims and the Puritans." Colonial Maine accepted or was forced to accept the jurisdiction of Massachusetts; but the Maine colonists could have worked out their destiny apart from their Puritan neighbors.

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**Catholic Footsteps In Old New York:** A Chronicle of Catholicity in the City of New York from 1524 to 1808. By William Harper Bennett. New York, Schwartz, Kirwin and Fauss. 1909. Pp. viii + 499.

That the footsteps of Catholics in New Amsterdam and the early New York were few has not prevented the author from presenting a most interesting and vital account of the history of Catholicity in the Metropolis of the New World down to the beginning of the nineteenth century. A great merit of the book is that the slender thread of Catholic history is interwoven with the political and social changes in New York in such a fashion that one can never lose sight of the significance of each incident in the life of the church and the community. There are frequent digressions, many biographical notices interspersed in the nar-

rative, but never in such a manner as to break its sequence. With such an admirable model for diocesan and local history, Catholics can have no excuse if the history of the Church in other localities is not better known and more widely read.

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**Memoirs, Historical and Edifying, of a Missionary Apostolic of the Order of Saint Dominic,** Among Various Indian Tribes and Among the Catholics and Protestants in the United States of America. With an Introduction by the Most Reverend John Ireland, D. D., Archbishop of St. Paul. Saint Clara College, Sinsinawa, Wisconsin, 1915. Pp. 375 + xx.

In these memoirs of Father Samuel Charles Mazzuchelli we have a beautiful book,—a mirror in which one sees reflected a still more beautiful soul and character. Written primarily to give the author's order and the people of his native Italy a better knowledge of that part of the United States in which he labored—possibly also to awaken an interest in the American missions—the volume is true to its fuller title: *Memoirs, Historical and Edifying, of a Missionary Apostolic*. From beginning to end it abounds in a rich fund of historical data invaluable to the student and the writer of the history of the early church in that part of the great north-midwest country comprised in the States of Michigan, Wisconsin, Iowa and northwest Illinois. This data is all the more important because given with great detail of incident, and careful attention to dates, place and sequence of events. Occasional reflections on the American people and manners show an insight into the genius of our country and a sympathy for its institutions rarely met with in foreigners of that day. Here and there we find sound expositions of Christian doctrine or sane spiritual advice, and catch glimpses of the author's deep piety, and his unfailing confidence in the divine Providence. Never have we read a more unostentatious, or a more natural, lively and sweetly told account of one's labors in the harvest of souls than that found in these memoirs. The reader almost becomes a companion of the pioneer missionary in his lonely journeys along the great lakes, through unbroken forests, or over wide prairies, as he goes from wigwam to wigwam of the red man, from settlement to settlement of half-breed or French Canadian, or visits the remote colonies of Americans. The friar's humility was such that he did not sign his name to his memoirs; and it is only through the original language in which they are written, and the portrayal of his labors that we know their author. Through the volume there run beautiful and accurate descriptions of the vast expanse of country through which the missionary's ministrations carried